

A  
TESTIMONY  
OF  
ANTIQUITY:

Shewing  
The Ancient Faich of the Church of *England*,  
Touching the  
SACRAMENT  
Of the Body and Blood of the LORD,  
Here Publickly Preached,  
And also received in the Saxons time,  
above Seven Hundred years agoe.

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Jeremiah 6.

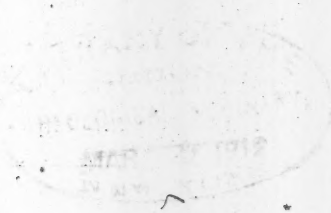
*Go into the streets, and inquire for the old way: and if it be the good  
and right way, then go therein, that ye may find rest for your souls.  
But they say: we will not walk therein.*



[Wm Lisle]

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## The Preface to the Christian Reader.



RE AT Contentions hath now been of long time about the most comfortable Sacrament of the body and blood of Christ our Saviour: In the Inquisition and determination whereof, many be charged and condemned of Heresie, and reproved as bringers up of new Doctrine, not known of old in the Church before *Berengarius* time, who taught in France, in the daies when *William* the Norman was by Conquest King of England, and *Hildebrand*, otherwise called *Gregorius* the Seventh, was Pope of Rome. But that thou mayest know (good Christian Reader) how this is advouched more boldly then truly, in especial of some certain men, which be more ready to maintain their old judgment, then of humilitie to submit themselves unto a truth: here is set forth unto thee a Testimony of very Ancient time, wherein is plainly shewed what was the judgment of the Learned men in this matter, in the daies of the Saxons before the Conquest. First thou hast here a Sermon or Homelie, for the holy-day of Easter, written in the old English or Saxon speech, which doth of set purpose, and at large, intreat of this Doctrine, and is found among many other Sermons in the same old speech, made for other Festival daies and Sondaies of the year, and used to be spoken orderly according to those daies unto the people, as by the books themselves it doth well appear. And of such Sermons be yet many books to be seen, partly remaining in private mens hands, and taken out from Monasteries at their dissolution: partly yet reserved in the Libraries of Cathedral Churches, as of Worcester, Hereford, and Exeter. From which places diverse of these books have been delivered into the hands of the most Reverend Father, *Mathew* Arch-bishop of Canterbury, by whose diligent search for such writings of History and other Monuments of Antiquitie, as might reveal unto us what hath been the state

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of our Church in England from time to time, these things that be here made known unto thee do come to light. Howbeit the Sermons were not first written in the old Saxon tongue: but were Translated into it, as it should appear, from the Latine. For about the end of a Saxon book of LX Sermons, (which hath about the middelt of it this Sermon against the bodily presence) be added these words of the Translator, writ in Saxon, and thus Englished. *we let pass many good Gospels which he that list may Translate. For we dare not enlarge this book much further, least it be over great, and so cause to men lothsonnes through his bigness.* And in another book containing some of the Saxon Sermons it is also thus written in Latine. *In hoc codicillo continentur duodecim Sermones Anglici, quos accepimus de libris quos Ælfricus Abbas Anglicè translulit.* In this book be comprised 12 Sermons which we have taken out of the books that *Ælfrick* Abbot Translated into English. In which words truly there is also declared who was the Translator, to wit, one *Ælfrick*. And so he doth confesse of himself in the Preface of his Saxon Grammer, where he doth moreover give us to understand the number of the Sermons that he Translated thus. His words be in Saxon, and thus in English. *I Ælfrick was desirous to turn into our English tongue from the art of Letters called Grammer this little book, after that I had Translated the Two books, in Fourscore Sermons.* But howsoever it be now manifest enough by this above declared, how that these Sermons were Translated: I think notwithstanding, that there will hardly be found of them any Latine books being (I fear me) utterly perished and made out of the way since the Conquest, by some which could not well brooke this Doctrine. And that such hath been the dealing of some partial Readers, may partly hereof appear. There is yet a very Ancient book of Canons of Worcester Library, and is for the most part all in Latine, but yet intermingled in certain places, even three or four leaves together, with the old Saxon tongue: and one place of this book handleth this matter of the Sacrament: but a few lines wherein did consist the chief point of the Controversie, be rased out by some Reader: yet consider how the corruption of him who-soever he was, is bewrayed. This part of the Latine book was taken

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taken out of two Epistles of *Alfricks* before named, and were written of him as well in the Saxon tongue, as the Latine. The Saxon Epistles be yet wholly to be had in the Librarie of the same Church, in a book written all in Saxon, and is Intituled A Book of Canons, and Shrift book. But in the Church of Exeter, these Epistles be seen both in the Saxon tongue, and also in the Latine. By the which it shall be easie for any to restore again, not only the sense of the place rased in Worcester book, but also the very same Latine words. And the words of these two Epistles, so much as concern the Sacramental bread and wine, we here set immediately after the Sermon: First in English, then the words of the second, in English and Latine: delivering them most faithfully as they are to be seen in the books from whence they are taken. And as touching the Saxon writings they be set out in such form of Letters, and dark speech, as was then used, when they were written: Translated also for our better understanding, into our common and usual English speech. But now it remaineth we do make known who this *Alfrick* was, whom we here speak of, in what age he lived, and in what estimation. He was truly brought up in the Schools of *Ethelwolde* Bishop of Winchester, *Ethelwolde* I mean the Elder, and great Saint of Winchester Church: So Canonized because in the daies of *Edgar* King of England, he conspired with *Dunstan* Arch-bishop of Canterbury, and *Osvalde* Bishop of Worcester, to expel out of the Cathedral Churches, throughout all England the Married Priests, which then were in those Churches the old dwellers, as writeth *Renulphus Cestrensis* in his Pollicronicon, and to set up of new the Religion, or rather Superstition & Hipocrisie of Monks, after that the same had been a long time, by the just judgment of God, utterly abolished, the Danes spoyling them, and cruelly burning them in their houses, as is at large and plentifully confessed in the Historie of their own Churches. For this new rearing up of Monkerie is *Ethelwolde* called in most Histories, *Pater Monachorum*, the Father of Monks. Under this *Ethelwolde* was *Alfrick* traded up in learning, as he witnesseth of himself in the Latine Preface of his Saxon Grammer, where speaking of his interpreting Latine

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tine words he writeth thus. *Scio multis modis verba posse interpretari, sed ego simplicem interpretationem sequor fastidium vitandi causa. Si alicui tamen displicuerit nostra interpretatio, dicat quomodo vult. Nos contenti sumus sicut didicimus in Scholis venerabilis præfatus Ethelwoldi qui multos ad bonum imbuir.* I know that words may be expounded divers waies, but for to avoid lothsome-ness I do follow the plain Interpretation. Which if any shall mislike he may do as he thinketh best: but we are content to speak, as we have learned in the Schools of the most worthy Bishop *Ethelwolde*, who hath been a good Instructor to many, or who hath brought up many to good. This he writeth of himself. So upon this his education in the Schools of *Ethelwolde* he became afterward to be an earnest lover and a great setter forwards of Monckery, and therefore no less busie writer and speaker against the Murrimony of Priests in his time. For which respect he was afterward so regarded, that he was made by *Oswalde* Bishop of Worcester (as reporteth *John Capgrave*) the First Abbot of St. Albons newly restored, and replenished with Monks, and also made Abbot of Malmesbury by King *Edgar*, (as reporteth *Williams of Malmesbury*) in the life of *Aldelmus*. And truly he calleth himself Abbot in diverse of his Epistles, although he never named of what place, as in that he writeth *Egneshamensibus fratribus de consuetudine Monachorum*. To the Monks of Egnesham, of the order and manner of Monks, and in this he writeth to *Wulfstane* Arch-bishop of York, and in another against Priests Murrimony sent to one *Sigeferth*, with whom was an Anker abide-ing, which defended the Marriage of Priests, affirming it to be lawfull. The Epistle is in the Saxon tongue, and in our English thus, *Elfrick Abbot doth send friendly salutation to Sigeferth. It is told me that I teach otherwise in my English writings, then doth thy Anker teach, which is at home with thee. For he saith plainly that it is a lawfull thing for a Priest to Marry, and my writings doth speak against this, &c.* Thus as well in his own Epistles, as in all other books of Sermons in the Saxon tongue, that I have seen I find him alwaies called Abbot, and only so called. Howbeit, *John Capgrave* who gathered together into one Volume the lives of English Saints, written in the life of *Oswalde*, that *Elfrick*

last

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east of all advanced to the Arch-Bishops See of Canterbury. *In*  
*alio inquit Anglia partibus insignes Ecclesias ob praefixam causam*  
*Clericis evacuat, & eas viris monastica institutionis sublimavit:*  
*quorum hæc nomina sunt. Ecclesia S. Albani, S. Etheldrede Vir-*  
*ginis in Eli, & ea quæ apud Beamsfedam constituta honorabilis habe-*  
*atur. Instituit enim in Ecclesia S. Albani Ælfricum Abbatem,*  
*qui ad Archiepiscopatum Cantuariensem postea sublimatus fuit.* In  
 other parts of England Oswald avoided out of the most notable  
 Churches the Clerks, and advanced the same places with men of  
 the order of Monks, whose names be these: S. Albons, The Church  
 of the Virgin S. *Etheldrede* in Ely, and that which is at Beam-  
 steot reputed very famous. He did appoint Abbot in S. Albons  
*Ælfrick*, who was afterwards promoted to the Arch-bishoprick  
 of Canterbury. Truly this *Ælfrick* we here speak of, was equal in  
 time to \* *Ælfrick* Arch-bishop of Canterbury, as may certainly  
 appear to him that will consider, when *Wulfstane* Arch-bishop  
 of York, and *Wulfstane* Bishop of Scyrburn lived, unto whom *Æl-*  
*frick* writeth the Saxon Epistles, from which the words concern-  
 ing the Sacrament hereafter following be taken. And the cer-  
 tainty of this consideration, may well be had out of *William*  
*Malmesbury De Pontificibus*, and out of the Subscriptions of Bi-  
 shops, to the Grants, Letters-Patents, and Charters of *E-*  
*thelrede* who reigned King of England at this time. Howbeit  
 whether this *Ælfrick*, and *Ælfrick* Arch-bishop of Canterbury  
 was but one and the same man, I leave it to other mens judgment  
 further to consider: for that writing here to *Wulfstane*, he nameth  
 himselfe but Abbot, and yet *Ælfrick* Arch-bishop of Canter-  
 bury. was promoted to that his Arch-bishop Stool six yeares be-  
 fore that *Wulfstane* was wade Arch-bishop of York, as is declared  
 most manifestly in the Histories of *Symeon* of Durham, *Roger*  
*Hoveden*, The Histories of *Rocheſter*, *Flores Historiarum*, *Thomas*  
*Stubbs* in his History of the Arch-bishops of York, and in all o-  
 ther most Ancient Histories, as well written in the old Saxon  
 tongue, as in Latine: Moreover in many Deeds and Writings  
 of Gifts, made by King *Ethelrede*, when *Ælfrick* subscribeth  
 as Arch-bishop of Canterbury, then in them is one *Aldolphus*,  
*Wulfstanes* predeceſſour, named Arch-bishop of York, and *Wulf-*  
*stane*

Who did put  
 out secular  
 Priests out of  
 the Church of  
 Canterbury,  
 as the story of  
 that house  
 sheweth.

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stand himself subscribeth but as an inferior Bishop. But be it, that this *Ælfrick* was onely Abbot, and not Arch-bishop of Canterbury, yet this is also most true, that beside the praise of great Learning, and of being a most eloquent interpreter (for which *William* of Malmesbury doth greatly commend him) he was also of such credit and estimation, to the liking of that age in which he lived, that all his Writings, and chiefly these his Epistles, were then thought to contain sound doctrine: and the Bishops themselves did judge them full of right good Counsel, Preceptes, and Rules to govern thereby their Clergy: and therefore did most earnestly request to have these Epistles sent unto them, as do well appear by Two short Latine Epistles, set before the Saxon Epistles, whereof the one is sent to *Wulfstane* Bishop of Sycburne, the other to *Wulfstane* Arch-bishop of York. And after this also Bishops of other Churches among other Canons that they collected out of general and particular Councils, out of the Books of *Gildas*, out of the Penitentials of *Theodorus* Arch-bishop of Canterbury, out of the Extracts of *Egbertus* the Fourth Arch-bishop of York from *Paulinus*: out of the Epistles of *Alcuinus* teacher to *Charles* the great, and to conclude, out of the Writings of the Fathers of the Primitive Church: among other Canons I say, they collected together for the better ordering of their Churches, they do place among them also these Two Epistles of *Ælfrick*, as is to be seen in Two books of Canons of Worcester Library: whereof the one is all in the Old Saxon Tongue, and there these Epistles of *Ælfrick* be in the same Tongue: the other is for the most part all in Latine, and is intituled *Admonitio spiritualis doctrine*, where these Epistles be in the Latine Tongue, and be joyned together for an Exhortation to be made of the Bishop to his Clergy. There is also a like book of Canons of Exeter Church, where these two Epistles in Latine be appointed instead of two Sermons to be Preached, *Ad Clericos & Presbyteros*, to the Clerks and Priests, and the Epistles be also in the same book in the Saxon Tongue. And this book was given to Saint Peters Church in Exeter by *Leofric* the first and most famous Bishop of that Church, as in his own Record and Grant  
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of all such Lands, Books, and other Things he gave unto the Church, expressed in the Saxon Tongue, but in English thus :

Here is shewed in this Book or Charter, what *Leofrike* Bishop hath given unto *St. Peter's* Minster at Exeter, where his Bishops Seat is ; that is, That he hath got in again, through God's help, whatsoever was taken out, &c. First, shewing what Lands of such as was taken from the Church he recovered again, partly by his earnest complaint and suit made for the same, partly by his giving of rewards. Next, making also report what Lands, with other Treasure of his own, he gave of new to the place. He cometh at last to the rehearsal of his Books, whereof the last here named is a Canon-book in Latine, and a Shrift-book in English, is the Book we speak of, and hath in it the Latine and Saxon Epistles of *Elfrick*. Thus as this Book of Exeter Church hath this good evidence by which it is shewed, that *Leofrike* was the giver thereof ; even so the Book of Canons of *Worcester* Church, written all in Saxon, hath in it most certain testimony that the Writer thereof was the publick Scribe of the Church, whose name was *Wulfgeat*. For thus is it recorded therein, even with the same hand of the Scribe wherein all the Book is written. In English thus ; *Wulfgeat the Scribe of Worcester Church did write me. Tray I beseech you for his transgressions the Creator of the world. And God grant that he be alwaies happy that writ me.* The other Book of Canons of Worcester Library, which I have said is for the more part in Latine, and is intituled *Admonitio spiritualis doctrinae*, is written in so old an hand as is that of Exeter Church, and seemes to be possessed of *Wulfstane*, who was Bishop of Worcester in the daies of *William* the Conqueror. And that he should be the possessor of this Book, I do thus affirm : when in his daies *Lanfrank* made first this Law of Priests, in the Council he held at Winchester, in the year of our Lord 1076. *Decretum est, ut nullus Canonicus uxorem habeat : Sacerdotum vero in Castellis, vel in vicis habitantium habentes uxores non cogantur, ut dimittant : non habentes interdicanter, ut habeant. Et deinceps caveant Episcopi, ut Sacerdotes, vel Diacones non presumant ordinare, nisi prius profiteantur ut uxores non habeant.* That is, It is decreed that no Canon have a Wife. But of Priests, such as have Wives, dwelling

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ling in Castles and Villages, let them not be compelled to put away their Wives: but such Priests as have no Wives, forbid them to have. And let Bishops take heed that they presume not to ordain Priests or Deacons, unless they do first profess to have no Wives. Now albeit this and many other Councils held from time to time, by the space more then of an hundred years after this did little avail, but that the Priests did both marry, and still kept their Wives, because as writeth Gerardus Arch-bishop of York to *Anselm*, *Cum ad ordines aliquos invito, dura cervice renuntius in ordinando castitatem proficiantur*. When I call any to Orders, they resist with a stiff neck, that they do not in taking Order profess Chastity. Or as is reported in the Saxon story of Peterborough Church, speaking of the Councils of *Anselm*, or *John* of Cremona, and of *William* Arch-bishop of Canterbury, *All these Decrees availed nothing, they all kept their Wives still by the Kings leave as they did before*. Yet it came to pass upon this Decree of *Lanfrank*, that the form of words wherein the Priests should vow Chastity, was now first put into some Bishops \* Pontifical. *Ego frater N. promitto Deo, omnibusq; sanctis ejus castitatem corporis mei secundum Canonum decreta, & secundum ordinem mihi imponendum servare domino præsule N. præsente*. And as the words were thus put into some Pontifical in a general speaking, as the manner is; so in the beginning of this Book we here speak of, wherein be *Ælfrick's* Epistles, are the self-same words of profession, written in the same old hand, as is the rest of the Book; and addeth also there the special name of *Wulfstane* Bishop (who was present at this Council of *Lanfrank*, and unto whom it did first appertain to exact of Priests in the Diocese of Worcester this profession.) The words be these: *Ego frater N. promitto Deo, omnibusq; sanctis ejus castitatem corporis mei secundum Canonum decreta, & secundum ordinem mihi imponendum domino præsule Wulfstano præsente*. I brother *N.* do promise to God and all his Saints chastity of my body, according to the Decrees of Canons, and according to the order to be put upon me before *Wulfstane* Bishop. By this I do affirm, that this Book did belong to *Wulfstane* Bishop of Worcester; and so by him was afterward given to the Library of that Church, where it now remaineth. Wherefore

\* No such demand of this profession in any English pontifical before this time.

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fore of this now declared: First, touching the Sermon spoken of in the begining, whereof (as of many other contained in two Books) *Ælfrick* was but the Translator, and therefore were Books of Sermons before his time. Next, touching the publick receiving of the Epistles of *Ælfrick*, wherein (I say) is denied the Bodily Presence; and also by the inserting afterward of these Epistles by Bishops into their Books of Canons, in stead of Exhortations to be used unto their Clergy, it is not hard to know not only so much what *Ælfrick's* judgment was in this controversy, but also that more is, what was the common received Doctrine herein of the Church of England, as well when *Ælfrick* himself lived, as before his time, and also after his time, even from him to the Conquest. But what was the condition and state of the Church when *Ælfrick* himself lived? In deed to confess the truth, it was in divers points of Religion full of blindness and ignorance; full of childish servitude to Ceremonies, as it was long before and after; and too much given to the love of Monckery, which now at this time unmeasurably took root, and grew excessively. But yet to speak what the Adversaries of the Truth have judged of this time, it is most certain, that there is no Age of the Church of England which they have more revered, and thought more holy than this. For of what Age have they Canonized unto us more Saints, and to their liking more notable? First *Odo* Arch-bishop of Canterbury, who died in the beginning of King *Edgar's* Reign. Then King *Edgar* himself, by whom *Ælfrick* was made Abbot of Malmesbury. Then *Edward* called the Martyr, King *Edgar's* Bastard-Son. Then *Editha*, King *Edgar's* Bastard-Daughter. Also *Dunstane* Arch-bishop of Canterbury, of whom *Ælfrick* was greatly esteemed. *Æthelwold* Bishop of Winchester, under whom *Ælfrick* had his first bringing up. *Oswald* Bishop of Worcester, and after Arch-bishop of York, who made *Ælfrick* Abbot of St. Albons. *Wulf-sine* Bishop of Sycrburn, unto whom *Ælfrick* writeth the first of the Epistles we here speak of. *Elfreda* a Nun of Romesey, and *Wulhilda* Abbess of Barking, lived in the daies of King *Edgar*. And last of all *Wulfritha*, King *Edgar's* Concubine. All these, I say, with some other more, be Canonized for Saints of  
this

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this Age in which *Elfrick* himself lived in great fame and credit. Also *Leofrick* and *Wulfstine*, whom we have shewed to have been the givers of those Canon-books, wherein be seen *Elfricks* Epistles, be revered for most holy Men, and Saints of their Churches. And these two lived Bishops in the coming in of the Conqueror. Thus do some men now-a-daies, not only dissent in doctrine from their own Church, but also from that Age of their Church which they have thought most holy, and judged a most excellent pattern to be followed. Wherefore what may we now think of that great consent whereof the Romanists have long made vaunt, to wit, Their Doctrine to have continued many hundred years, as it were linked together with a continual chain, whereof hath been no breach at any time? Truly this their so great affirmation hath uttered unto us no truth, as (good Christian Reader) thou mayest well judge by duly weighing of this which hath been spoken, and by the reading also of that which here followeth, whereunto I now leave thee.

Trusting that after thou hast well weighed this matter of such manner of the being of Christs Body in the Sacrament, as sheweth this Testimony, no untruth or dishonour shall need to be attributed to Christs loving words pronounced at his last Supper among his Apostles; no derogation to his most Sacred Institution; no diminishing of any comfort to Christian mens souls in the use of his reverend Sacrament: but all things to stand right up, most agreeably both to the verity of Christs infallible words, and to the right nature, congruence, and efficacies of so holy a Sacrament, and finally most comfortable to the conscience of man, for his spiritual uniting and incorporation with Christs blessed Body and Blood to immortality, and for the sure Gage of his Resurrection. *Amen.*

A

## SERMON

Of the PASCHAL LAMB,  
And of the Sacramental body and  
blood of CHRIST our Saviour.

Written in the old Saxon tongue before the Con-  
quest, and appointed in the Reign of the  
Saxons to be spoken to the people at Easter, be-  
fore they should receive the Communion.

**M**EN beloved, it hath been of-  
ten said unto you about our  
Saviours Resurrection, how  
he on this present day af-  
ter his suffering, mightily  
rose from death. Now will  
we open unto you, through  
Gods grace, of the holy housell, which ye  
should now go unto, and instruct your under-  
standing about this mystery, both after the  
old Covenant, and also after the new, that  
no doubting may trouble you about this live-  
ly food. The Almighty God bad Moses his  
Captain in the land of Ægypt, to command  
B the

the people of Israel for to take for every family a Lamb of one year old, the night they departed out of the country to the land of promise, and to offer that Lamb to God, and after to cut it, and to make the sign of the Cross, with the Lambs blood, upon the side posts, and the upper posts of their door, and afterward to eat the Lambs flesh roasted, and unleavened bread with wild lettice. God saith unto Moses, Eat of the Lamb nothing raw, or sodden in water, but roasted with fire. Eat the head, the feet, and the inwards, and let nothing of it be left until the morning: if any thing thereof remain, that shall you burn with fire. Eat it in this wise. Gird your loins, and doe your shoes on your feet, have you staves in your hands, and eat it in hast. This time is the Lords Pasover. And then was slain on that night in every house throughout Pharaohs raign, the first born child: and Gods people of Israel were delivered from that suddain death through the Lambs offering, and his bloods marking. Then said God unto Moses. Keep this day in your remembrance, and hold it a great feast in your kinreds

reds with a perpetual observation, and eat unleavened bread alwaies seven daies at this feast. After this deed, God led the people of Israel over the red sea, with dry foot, and drowned therein Pharaoh, and all his army Exod. 14. together, with their possessions, and fed afterward the Israelites forty years with heavenly food, and gave them water out of the hard rock, until they came to the promised land. Exod. 17.

Part of this story we have treated of in another place, part we shall now declare, (to wit) that which belongeth to the holy housell. Christian men may not now keep that old law bodily, but it becometh them to know, what it ghostly signifieth. That innocent Lamb which the old Israelites did then kill, had signification after ghostly understanding of Christs suffering, who unguilty shed his holy blood for our Redemption. Hereof sing Gods servants at every Mass. Agnus dei qui tollis peccata mundi, miserere nobis. That is in our speech, Thou Lamb of God that takest away the sins of the world, have mercy upon us.

Mat. 27.

Mar. 15.

Luke 24.

\* No such sign commanded by God in that place of Scripture, but it was the blood that God did look upon.

Exod. 12.

\* Understand this as that of S. Paul,

Ephes. 2.

Christ reconciled both to God in one body through his Cross.

Those Israelites were delivered from that suddain death, and from Pharaohs bondage by the Lambs offering, which signified Christs suffering: through which we be delivered from everlasting death, and from the Devils cruel raign, if we rightly believe in the true Redeemer of the whole world, Christ the Saviour. That Lamb was offered in the evening, and our Saviour suffered in the sixth age of this world. This age of this corruptible world is reckoned unto the evening. They marked with the Lambs blood upon the doors and the upper posts \* Tau, that is the sign of the Cross, and were so defended from the Angel that killed the Egyptians first born child. And we \* ought to mark our foreheads, and our bodies with the token of Christs rood, that we may be also delivered from destruction, when we shall be marked both on forehead, and also in heart with the blood of our Lords suffering. Those Israelites eat the Lambs flesh at their Easter time, when they were delivered, and we receive ghostly, Christs body, and drink his blood, when we receive with true belief that holy benefell. That time they kept with them

*them at Easter seven daies with great worship,*  
*when they were deliuered from Pharaoh, and*  
*went from that land. So also Christian men*  
*keep Christs resurrection at the time of Easter*  
*these seven daies, because through his suffer-*  
*ing and rising we be deliuered, and be made*  
*clean by going to this holy housell, as Christ*  
*saith in his Gospel. Verily, verily, I say*  
*unto you, ye have no life in you except ye*  
*eat my flesh, and drink my bloud. He that*  
*eateth my flesh, and drinketh my blood, a-*  
*bideth in me, and I in him, and hath that*  
*everlasting life: and I shall raise him up at*  
*the last day. I am the lively bread, that came*  
*down from heaven, not so as your forefathers*  
*eat that heavenly bread in the wilderness, and*  
*afterward died. He that eateth this bread,*  
*he liveth for ever. He blessed bread before*  
*his suffering, and divided it to his Disci-*  
*ples, thus saying. Eat this bread, it is my*  
*body, and do this in my remembrance, Also*  
*he blessed wine in one cup and said. Drink*  
*ye all of this. This is my blood that is shed*  
*for many, in forgiveness of sins. The Apo-*  
*stles did as Christ commanded, that is, they*  
*blessed*

John 6.

Matth. 26.

Luke 22.

Mark 14.

blessed bread and wine to be sold again after-  
 ward in his remembrance. Even so also their  
 successors and all Priests by Christs command-  
 ment do bless bread and wine to be sold in his  
 name with the Apostolick blessing. Now some  
 men have often \* searched and do yet often  
 search, how bread that is gathered of corn,  
 and through fires heat baked, may be turned  
 to Christs body, and how wine that is pressed  
 out of many grapes, is turned through one  
 blessing to the Lords blood. Now say we to  
 such men, That some things be spoken of Christ  
 by \* signification, some thing by thing certain.  
 True thing is and certain, that Christ was  
 born of a Maid, and suffered death of his  
 own accord, and was buried, and on this day  
 rose from death. He is said bread by signifi-  
 cation, and a Lamb, and a Lyon, and some where  
 otherwise. He is called Bread, because he is  
 our life and Angels life. He is said to be a  
 Lamb for his innocency. A Lyon for strength  
 wherewith he overcame the strong Devil. But  
 Christ is not so notwithstanding after true  
 nature neither Bread, nor a Lamb, nor a Ly-  
 on. It by is then the holy be sold, called Christs  
 body,

\* This was  
 now in que-  
 stion, and  
 so before  
 Bevingarum  
 time.

A necessary  
 distinction.

body, or his blood, if it be not truly that it is called? Truly the bread and wine which by the Mass of the Priest is hallowed, shew one thing without to humane understanding, and an other thing they call within to believing minds. Without they be seen bread and wine both in figure and in tast: and they be truly after their hallowing Christs body and his blood through ghostly mystery. An heathen child is christened, yet he altereth not his shape without, though he be changed within. He is brought to the font-stone sinful through Adams disobedience. Howbeit he is washed from all sin within, though he hath not changed his shape without. \* Even so the holy Font wa-  
 ter that is called the well-spring of life is like in shape to other waters, and is subject to corruption, but the holy ghosts might cometh to the corruptible water, through the Priests blessing, and it may after wash the body and soul from all sin, through ghostly might. Behold now we see two things in this one creature. After true nature that water is corruptible water, and after ghostlie mystery, hath hallowing might. So also if we behold that  
 holy

\* The water in Baptisme, and bread and wine in the Lords supper, compared

holy housell after bodily understanding, then see we that it is a creature corruptible and mutable: if we acknowledge therein ghostly might, then understand we that life is therein, and that it giveth immortality to them that eat it with belief. Much is betwixt the invisible might of the holy housell, and the visible shape of his proper nature. It is \* naturally corruptible bread, and corruptible wine: and is by might of Gods word truly Christs body, and his blood: not so notwithstanding bodily, but ghostly. Much is betwixt the || body Christ suffered in, and the body that is hallowed to housell. The body truly that Christ suffered in, was born of the \* flesh of Mary, with blood, and with bone, with skin, and with sinewes, in humane limbs, with a reasonable soulliving: and his ghostly body, which we call the housell, is gathered of many cornes: without blood, and bone, without limb, without soul: and therefore nothing is to be understood therein bodily, but all is ghostly to be understood. Whatsoever is in that housell, which giveth substance of life, that is of the ghostly might, and

\* No Transubstantiation.

Differences betwixt Christs natural body, and the Sacrament thereof.

\* 1. Difference.

\* Not the body that suffered is in the housell.

and invisible doing. Therefore is that holy  
 housell called a mysterie, because there is one  
 thing in it seen, & an other thing understand-  
 ed. That which is there \* seen, bath bodilie  
 shape : and that we do there understand, bath  
 ghostlie might. Certainly Christs bodie which  
 suffered death and rose from death, never  
 dieth henceforth : but is Eternal, and unpassi-  
 ble. That housell is Temporal, not Eternal.  
 \* Corruptible, and dealed into sundry parts.  
 Chewed between the teeth, and sent into the  
 belly : howbeit nevertheless after ghostly  
 might, it is all in every part. Many receive  
 that holy bodie : and yet notwithstanding, it  
 is so all in every part after ghostly mysterie.  
 Though some chew lesse deal, yet is there no  
 more might notwithstanding in the more  
 part, then in the lesse : because it is whole in  
 all men after the invisible might. This  
 mysterie is a \* pledg and a figure : Christs  
 bodie is truth it self. This pledge we do keep  
 mysticallie, untill we be come to the truth it  
 self : and then is this pledg ended. Truly it  
 is so as we before have said Christs body, and  
 his blood : not bodilie, but ghostlie. And

\* 2. Diffe-  
rence.\* 3. Diffe-  
rence.\* 4. Diffe-  
rence.

Math. 15.

\* 5. Diffe-  
rence.

These tales  
seem to be  
inferred,  
placed here  
upon no  
occasion.

ye should not search how it is done, but hold it in your belief that it is so done. We read in an other book called Vita patrum, that two Monkes desired of God some demonstration touching the holy housell, and after their request, as they stood to hear Mass, they saw a child lying on the altar, where the Priest said Mass, and Gods Angel stood with a sword, and abode looking untill the Priest brake the housel. Then the Angel divided that child upon the dish, and shed his blood into the Chalice. But when they did go to the housel, then was it turned to bread and wine, and they did eat it, giving God thanks for that shewing. Also S. Gregory desired of Christ, that he would shew to a certain woman doubting about his mysterie some great affirmation. She went to housell with doubting mind, and Gregory forthwith obtained of God, that to them both was shewed that part of the housel which the woman should receive, as if there lay in a dish a joynt of a finger all beblooded: and so the womans doubting was then forthwith healed. But now hear the Apostles words about this mystery.

Paul

Paul the Apostle speaketh of the old Israelites thus writing in his Epistle to faithfull men. All 1. Cor. 10.

our fore-fathers were baptised in the cloud, & in the sea, and all they eat the same ghostlie meat, and drank the same ghostly drink. They drank truly of the Stone that followed them, and that Stone was Christ. *Neither was that*

\* *Stone then from which the water ran bodily Christ, but it signified Christ, that calleth thus to all believing and Faithfull men, Whosoever thirsteth let him come to me, and drink.* \* Note this exposition which is now adates thought new.

And from his bowels floweth lively water. John. 4.

This he said of the Holy Ghost, whom he receiveth which believeth on him. *The Apo-* 1. Cor. 10.

*stle Paul saith That the Israelites did eat the same ghostly meat, and drink the same ghostly drink; because that heavenly meat* Exod. 17.

*that fed them forty years, and that water which from the Stone did flow, had signification of christs body, and his blood, that now be offered daily in Gods church. It was the*

*same which we now offer; not bodily, but ghostly. We said unto you ere while, that* Mat. 26.

*Christ hallowed bread and wine to househould before his suffering, and said, This is my bo-* Luke. 22.

\* Now we eat that body which was eaten before he was born by the faithful.

\* See a transubstantiation.

\* Manna.

John. 6.

John. 6.

dy, and my blood. Yet he had not then suffered, but so notwithstanding he \* turned through invisible might that bread to his own body, and that wine to his blood, as he before did in the wilderness before that he was born to men, when he \* turned that heavenly meat to his flesh, and the flowing water from that Stone to his own blood. Very many eat of that \* heavenly meat in the wilderness, and drank that ghostly drink, and were never the less dead, as christ said. And christ ment not that death which none can escape; but that everlasting death, which some of that folk deserved for their unbelief. Moses and Aaron, and many other of that people which pleased God, eat that heavenly bread, and they dyed not that everlasting death, though they dyed the common death. They saw that the heavenly meat was visble, and corruptible, and they ghostly understood by that visible thing, and ghostly received it. The Saviour saith: He that eated my flesh, and drinketh my blood, hath everlasting life. And he had them not eat that body wherewith he was enclosed, nor that blood to drink which he

he shed for us,\* but he ment with those words  
 that holy housel, which ghostly is his body,  
 and his blood, and he that tasteth it with be-  
 lieving heart, hath that eternal life. In the  
 old law faithfull men offered unto God diuers  
 Sacrifices, that had \* signification of Christs  
 body, which for our sins he himself to his hea-  
 uenly Farther hath \* since offered to sacrifice.  
 Certainly this housel which we do now hallow  
 at Gods Altar is \* remembrance of Christs bo-  
 dy which he offered for us, and of his blood  
 which he shed for us. So he himself com-  
 manded, Do this in my remembrance. Once  
 suffered Christ by himself, but yet nevertheless  
 his suffering is daily renewed at the Mass  
 through mysterie of the holy housel. There-  
 fore that holy Mass is profitable both to the  
 living, and to the \* dead: as it hath been  
 often declared. We ought also to consider dili-  
 gently how that this holy housel is both Christs  
 body, and the body of all faithfull men, after  
 ghostly mysterie, as the wise Augustine saith  
 of it. If ye will understand of Christs bodie,  
 hear the Apostle Paul thus speaking. Ye truly  
 be Christs body and his members. Now is  
 your

\* What bo-  
 dy do the  
 faithfull  
 now eat.

\* A signifi-  
 cation be-  
 fore Christ.

\* A Sacri-  
 fice in  
 Christs  
 time.

\* A Re-  
 membrance  
 after Christ  
 Math. 26.  
 Hebr. 10.

\* This do-  
 ctrine with  
 praying to  
 Images, &  
 to the dead  
 bodies of  
 men at  
 their tombs  
 took his be-  
 ginning of  
 the avarice  
 of Monks  
 unto whom  
 it was gain-  
 ful.

\* The hou-  
 sel is also  
 the body of  
 all faithfull  
 men.

your myſterie ſet on Gods Table, and ye receive your myſterie, which myſterie ye your ſelves be. Be that which ye ſee on the Altar, and receive that which ye your ſelves be. Again the Apoſtle Paul ſaith by it: We many be one bread, and one body. Underſtand now and rejoyce, Many be one bread, and one body in Chriſt. He is our head, and we be his limbs. And the bread is not of one corn, but of many. Nor the wine of one grape, but of many. So alſo we all ſhould have one unity in our Lord, as it is written of the faithful Army, how that they were in ſo great an unitie, as though all of them were one ſoul, and one heart. Chriſt hallowed on his Table the myſterie of our peace, and of our unitie: he which receiveth that myſterie of unitie, and keepeth not the bond of true peace, he receiveth no myſterie for himſelf, but a witneſs againſt himſelf. It is very good for Chriſtian men, that they go often to houſel, if thy bring with them to the Altar unguiltineſſ, and innocencie of heart. To an evil man it turneth to no good, but to deſtruction, if he receive unworthily that holy houſel. Holy books command

mand that \* water be mingled to that wine \* No Scri-  
 which shall be for housel: because the water pture en-  
 signifieth the people, and the \* wine Christs forceth the  
 blood. And therefore shall neither the one mixture of  
 without the other be offered at the holy Mass, water  
 that Christ may be with us, and we with Christ, with the  
 the head with the limbs, and the limbs with wine.  
 the head. We would before have intreated \* The wine  
 of the Lamb which the old Israelites offered signifieth  
 at their Easter time, but that we desired first Christs  
 to declare unto you of this mysterie, and after blood.  
 how we should receive it. That signifying  
 Lamb was offered at the Easter. And the  
 Apostle Paul saith in the Epistle of this pre-  
 sent day, that Christ is our Easter, who was  
 offered for us, and on this day rose from death.  
 The Israelites did eat the Lambs flesh as  
 God commanded with unleavened bread, and  
 wild Lettice: \* so we should receive that ho- \* How we  
 ly housel of Christs body and bloud without should  
 the leaven of sin, and iniquitie. As leaven come to  
 turneth the creatures from their nature: so the holy  
 doth sin also change the nature of man from Communi-  
 innocencie to uncleanness. The Apostle hath on,  
 taught how we should feast not in the leaven of  
 evilness

evilness but in the sweet dough of puritie and truth. The herbe which they should eat with the unleavened bread is called Lettice, and is bitter in tast. So we should with bitterness of ~~un~~stained repentance purifie our mind, if we will eat Christs bodie. These Israelites were not wont to eat raw flesh, although God forbade them to eat it raw, and sodden in water, but roasted with fire. He shall receive the bodie of God raw, that shall think without reason that Christ was only man like unto us, and was not God. And he that will after mans wisdom search of the mysterie of Christs Incarnation, doth like unto him that doth seethe Lambs-flesh in water; because that water in this same place signifieth mans understanding: but we should understand that all the mysterie of Christs Humanitie was ordered by the power of the Holy Ghost. And then eat we his body roasted with fire; because the Holy Ghost came in fiery likeness to the Apostles in diverse Tongues. The Israelites should eat the Lambs head, and the feet, and the purtenance; and nothing thereof must be left over night: If any thing thereof were left, they

they did burn that in the fire : and they break not the bones. After ghostly understanding we do then eat the Lambs head, when we take hold of Christs Diuinitie in our Belief. Again when we take hold of his Humanitie with Love, then eat we the Lambs feet : because that Christ is the beginning and end, God before all world, and Man in the end of this world. While the Lambs Purtenance, but Christs secret precepts, and these we eat, when we receive with greediness the word of Life. There must nothing of the Lamb be left unto the morning, because that all Gods sayings are to be searched with great carefulness: so that all his precepts may be known in understanding and deed in the night of this present life, before that the last day of the universal resurrection do appear. If we cannot search out thoroughly all the myserie of Christs Incarnation, then ought we to betake the rest unto the might of the Holy Ghost with true humilitie : and not to search rashly of that deep secretness above the measure of our understanding. They did eat the Lambs flesh with their loynes girt. In the loines is the lust of the bodie. And he

D

which

which will receive that housel, shall cover that concupiscence: and take with chastitie that holy receipt. They were also shod. What be shoes but of the hides of dead beasts. We be truly shod if we follow in our steps and deeds the life of men departed which please God with keeping of his commandements. They had Staves in their hands when they eat. This staffe signifieth a carefulness and a diligent overseeing. And all they, that best know and can, should take care of other men, and stay them up with their help. It was injoyned to the eaters that they should eat the Lamb in haste. For God abboeth slouthfulness in his servants. And those he loveth that seek the joy of everlasting life with quickness, and hast of mind. It is written: Prolong not to turn unto God, least the time pass away through thy slow tarrying. The eaters might not break the Lambs bones. No more might the Souldiers, that did hang Christ break his holy legs, as they did of the two Theeves that hanged on either side of him. And the Lord rose from death sound without all corruption; and at the last judgment they shall see him,  
whom

whom they did most cruelly wound on the Cross. This time is called in the Hebrew tongue Pasca, and in Latine Transitus, and in English a Pasover; because that on this day the people of Israel passed from the land of Ægypt over the Red sea; from bondage to the Land of promise. So also did our Lord at this time depart, as saith John the Evangelist, from this world to his heavenly Father. Even so we ought to follow our head, and to go from the devil to Christ; from this unstable world to his stable kingdom. Howbeit we should first in this present life depart from vice to holy virtue; from evil manners to good manners, if we will after this corruptible life go to that eternal life, and after our resurrection to Christ. He brings us to his everliving Father who gave him to death for our sins. To him be honour, and praise of well-doing, world without end Amen.

This Sermon is found in divers Books of Sermons written in the old English or Saxon tongue: whereof two books be now in the hands of the most Reverend Father the the Arch-bishop of Canterbury.

Here followeth the words of *Ælfricke* Abbot of *St. Albons*, and also of *Malmſbury*, taken out of his Epistle written to *Wulfſine* Biſhop of *Seyrburn*. It is found in a book of the old Saxon tongue, wherein be XLIII. Chapters, of Canons and Eccleſiaſtical Conſtitutions, and alſo *Liber Pœnitentialis*, that is a Penitential book or Shrift book, divided into Four other books, the Epistle is ſet for the 30. Chapter of the Fourth book, Intituled in the Saxon tongue  
**be preoſt ſinothe,**

that is, a Synod concerning Priests: and this Epistle is alſo in a Canon book of the Church of *Exeter*.

**S**ome Priests keep the houſel that is hallowed on Eaſter day all the year for ſick men. But they do greatly amiſs, becauſe it waxeth hoary. And theſe will not underſtand how grievous pennance the Penitential book teacheth by this, if the houſel become hoary and rotten: or if it be loſt, or be eaten of Miſe or of beaſts by negligence. Men ſhall reſerve more carefully that holy houſel, and not reſerve it too long, but hallow other of new for ſick men alwaies within a week or a fortnight, that it be not ſo much as hoary. For ſo holy is the houſel which to day is hallowed as that which on Eaſter day was hallowed. That houſel is Chriſts body not bodily, but ghōſtly. Not the body which he ſuffered in, but the body  
dy

*dy of which he spake, when he blessed bread and wine to housel a night before his suffering, and said by the blessed bread, This is my body; and again by the holy wine, This is my blood, which is shed for many in forgiveness of sins. Understand now that the Lord, who could turn that bread before his suffering to his body, and that wine to his blood ghostly; that the self same Lord bleisseth daily through the Priests hands bread and wine to his ghostly body, and to his ghostly blood.*

Here thou seest good Reader how *Ælfrick* upon finding fault with an abuse of his time, which was that Priests on Easter day filled their housel box, and so kept the bread a whole year for sick men, took an occasion to speak against the bodily presence of Christ in the Sacrament. So also in another Epistle sent to *Wulffane* Arch-bishop of York, he reprehending again this overlong reserving of the housel, addeth also words more at large against the same bodily presence. His words be these.

*Some*

**S**ome Priests fill their box for housel on Easter day, and so reserve it a whole year for sick men, as though that housel were more holy then any other. But they do unadvisedly, because it waxeth black, or altogether rotten by keeping it so long space. And thus is he become guilty, as the book witnesseth to us. If any do keep the housel too long, or loose it, or Mice or other beasts do eat it, see what the Penitential book sayeth by this. So holy is altogether that housel, which is hallowed to day, as that which is hallowed on Easter day. Wherefore I beseech you to keep that holy body of Christ with more advisement for sick men from Sunday to Sunday in a very clean box: or at most not to keep it above a fortnight, and then eat it laying other in the place. We have an example hereof in Moses books, as God himself hath commanded in Moses law. How the Priests should set on every Saterday twelve loaves all new baked upon the Tabernacle: the which were called Panes præpositionis: and those should stand there on Gods Tabernacle, till the next Saterday, and then did the Priests themselves eat them,  
and

and set other in the place. Some Priests will not eat the housel which they do hallow. But we will now declare unto you how the book speaketh by them. Presbyter missam celebrans, & non audens sumere sacrificium, accusante conscientia sua, Anathema est. The Priest that doth say Mass and dare not eat the housel, his conscience accusing him, is accursed. It is less danger to receive the housel, then to hallow it. He that doth twice hallow one Host to housel, is like unto those Hereticks, who do Christen twice one child. Christ himself blessed housel before his suffering: He blessed the bread and bracke, thus speaking to his Apostles. Eat this bread it is my body. And again he blessed one Chalice with wine, and thus also speaketh unto them. Drink ye all of this it is mine own blood of the New Testament which is shed for many in forgiveness of sins. The Lord which halowed housel before his suffering and saith that the bread was his own body, and that the wine was truly his blood, he haloweth daily by the hands of the Priests bread to his body, and wine to his blood in ghostly mysterie, as we read in books. And yet that lively bread is not bodily so notwithstanding

withstanding : not the self same bodie that Christ suffered in. Nor that holy wine is the Saviours blood which was shed for us in bodily thing, but in ghostlie understanding. Both be truly that bread his bodie, and that wine also his blood, as was the heavenly bread, which we call Manna, that fed forty years Gods people. And the clear water which did then run from the Stone in the wildernes, was truly his blood, as Paul wrot on some of his Epistles. Omnes patres nostri eandem escam spiritualem manducaverunt, & omnes eundem potum spiritualem biberunt, &c. All our Fathers eat in the wildernes the same ghostly meat and drank the same ghostlie drink. They drank of that ghostlie stone, and that stone was Christ. The Apostle hath said as you have heard, that they all did eat the same ghostlie meat, and they all did drink the same ghostly drink. And he saith not bodilie but ghostlie. And Christ was not yet born, nor his blood shed, when that the people of Israel eat that meat, and drank of that stone. And the stone was not bodilie Christ though he so said. It was the same mysterie in the old law, and they did ghostlie signifie that ghostlie house of our Saviours bodie which we consecrate now.

This



**T**his Epistle to *Wulfflane, Elfrick* wrote first in the Latine tongue, as in a short Latine Epistle set before this, and another of his Saxon Epistles he confesseth thus. *Elfricus Abbas Wulfflano venerabili Arshiepiscopo salutem in Christo. Ecce parimus vestra almitatis iussionibus transferentes Anglice duas Epistolas quas Latino eloquio descriptas ante annum vobis destinavimus, non tamen semper ordinem sequentes, nec verbum ex verbo: sed sensum ex sensu proferentes.* Behold we have obeyed the commandement of thy Excellencie, in Translating into English the two Epistles which we sent unto thee written in Latine more then a year agoe. Howbeit we keep not here alwaies the same order: nor yet Translate word for word, but sense for sense. Now because very few there be that do understand the old English or Saxon (so much in our speech changed from the use of that time, wherein *Elfrick* lived) and for that also it may be that some will doubt how skilfully, and also faithfully these words of *Elfrick* be Translated from the Saxon tongue: we have thought good to set down here last of all the very words also of his Latine Epistle, which is recorded in books fair written of old in the Cathedral Churches of *Worcester* and *Exeter*.

**Q**uidam vero Presbyteri implent alabastrum suum de Sacrificio, quod in Pasca Domini sanctificant: & conservant per totum annum ad infirmos, quasi sanctior sit ceteris sacrificiis, Sed nimirum insipienter faciunt. Quia nigrescit tamdiu conservatum. Et Liber Pœnitentialis pro tali negligentia pœnitentiam magnam docet: aut si a Muribus comestum sit: aut ab Avibus raptum. Tam sanctum est sacrificium, quod hodie sanctificatur quam illud

quod in die Pasce consecratum est. Et ideo debetis a Dominica in Dominicam, aut per duas, vel maxime tres hebdomadas tenere sacrificium in alabaastro mundo ad infirmos: ne nigrescat, aut putrescat, si diutius servetur. Nam in lege Moysi ponebant sacerdotes semper omni sabbato panes propositionis calidos in Tabernaculo coram Domino: & in sequenti sabbato sumebant illos soli sacerdotes, & edebant: & alios novos pro eis ponebant. Facite & vos sacerdotes similiter. Custodite canē sacrificium Christi ad infirmos, & edite illud, ne diutius teneatur, quam oportet. Et reponite aliud noviter sanctificatum propter necessitatem infirmorum, ne sine viatico exeant de hoc seculo. Christus Iesus in die sue sancte cene accepit panem: benedixit, ac fregit: dedit discipulis suis, dicens. Accipite, & comedite. Hoc est enim corpus meum. Similiter & calicem accipiens gratias egit, & dedit illis, dicens. Bibite ex hoc omnes. Hic est sanguis meus Novi Testamenti, qui pro multis effundetur in remissionem peccatorum. Intelligite modo Sacerdotes, quod ille Dominus qui ante passionem suam potuit convertere illum panem, & illud vinum ad suum corpus & sanguinem: quod ipse quotidie sanctificat per manus Sacerdotum suorum panem ad suum corpus spiritualiter, & vinum ad suum sanguinem (Non sit tamen hoc sacrificium corpus ejus in quo passus est pro nobis: neque sanguis ejus, quem pro nobis effudit sed spiritualiter corpus ejus efficitur & sanguis: sicut Manna quod de calo pluit, & aqua que de petra fluxit. Sicut) Paulus Apostolus ait: Nolo enim vos ignorare fratres, quoniam patres nostri omnes sub nube fuerunt: & omnes, mare transierunt & omnes in Moysi baptizati sunt in nube & in mari. Et omnes eandem escam spiritualement manducaverunt: & omnes eundem potum spiritualement biberunt. Bibebant autem de spirituali consecrati eos petra. Petra autem erat Christus. Unde dicit Psalmista. Panem cali dedit eis. Panem Angelorum manducavit homo. Nos quoque, proculdubio manducamus panem Angelorum. & bibimus de illa petra, qua Christum significabat: quotiens fideliter accedimus ad sacrificium corporis & sanguinis Christi.

The words inclosed between the two half circles, some had rased out of Worcester book, but they are restored again out of a book of Exeter Church.



**A**S the writings of the Fathers, even of the First age of the Church, be not thought on all parts so perfect, that whatsoever thing hath been of them spoken ought to be received without all exception, (which honor truly themselves both knew and also have confessed to be only due to the most holy and tryed word of God:) So in this Sermon here published, some things be spoken not consonant to sound doctrine: but rather to such corruption of great ignorance and superstition, as hath taken root in the Church of long time, being overmuch cumbred with Monkery. As where it speaketh of *The Mass to be profitable to the quick and dead: Of the mixture with water with wine:* and whereas there is also made mention of **Two** vaine Miracles, which notwithstanding seem to have been infarced, for that they stand in their place unaptly, and without purpose, and the matter without them, both before and after, doth hang in it self together most orderly: with some other Superstitious words, founding to Superstition. But all these things that be thus of some reprehension be as it were but by the way touched: the full and whole discourse of all the former part of the Sermon, and almost of the whole Sermon is about the understanding of the Sacramentall bread and wine, how it is the body and blood of Christ our Saviour, by which is revealed and made known, what hath been the common taught doctrine of the Church of England on this behalf many hundred years agoe, contrary unto the unadvised writing of some now a daies. Now that this foresaid Saxon Homely, with other Testimonies before alledged, do fully agree to the old ancient books (whereof some be written in the old Saxon, and some in the Latine) from whence they are taken: these here under written upon diligent perusing, and comparing the same have found  
by

by conference, that they are truly put forth in Print, without any adding, or withdrawing any thing for the more faithful reporting of the same, and therefore for the better credit hereof have subscribed their Names.

*Matthew Arch-bishop of Canterbury.*

*Thomas Arch-bishop of York.*

*Edmund Bishop of London.*

*James Bishop of Durham.*

*Robert Bishop of Winchester.*

*William Bishop of Chichester.*

*John Bishop of Hereford.*

*Richard Bishop of Ely.*

*Edwine Bishop of Worcester.*

*Nicholas Bishop of Lincolne.*

*Richard Bishop of S. Davids.*

*Thomas Bishop of Coventry and Lichfield.*

*John Bishop of Norwich.*

*John Bishop of Carlile.*

*Nicholas Bishop of Bangor.*

With divers other Personages of Honor and credit subscribing their Names, the Record whereof remains in the Hands of the Most Reverend Father *Matthew*, Arch-bishop of Canterbury.

FINIS.

